

THE UNIVERCELUM

SPIRITUAL AND PHILOSOPHER.

"THE THINGS WHICH ARE SEEN ARE TEMPORAL; BUT THE THINGS WHICH ARE NOT SEEN ARE ETERNAL."

VOL. I.

NEW-YORK, SATURDAY, JANUARY 29, 1848.

NO. 9.

The Principles of Nature.

PSYCHOLOGY: ITS PRESENT STATE AND TEACHINGS.*

WRITTEN FOR THE UNIVERCELUM,
BY WILLIAM FISHBOUGH.

CLAIRVOYANCE.

THE next phenomenon of mind proposed for consideration, is that which has been termed *CLAIRVOYANCE*. This term literally signifies *clear vision*, and is applied to that state of the soul in which objects near and distant can be perceived without the use of the physical eye. We use it here as including, in the higher manifestations of the phenomena which it designates, a capacity to perceive the interior workings of the human mind; to hold intercourse with minds free from the material body; to bring up scenes of the past whether relating to personal or general history; to foresee with accuracy the general events of the future, and to attain to a knowledge of the laws and arcana of the universe, whether terrestrial or celestial.

Perhaps no subject which has claimed the public attention in modern times, has met with more general and inveterate incredulity, than that of *Clairvoyance*, even in the lowest forms in which it is claimed to have been developed. This, perhaps, is owing to two general causes: first, to the gross materialism which characterizes popular speculations; and secondly, to the fact that so few of the believers in the phenomenon have been able to rationally account for it on fixed and demonstrable principles, which connect it by analogy with things universally known or believed. It is owing to the latter cause that experiments by way of testing this power of the human mind, have so frequently failed, and that experimenters have been unable to refer the failures to peculiar surrounding influences, or interior conditions, existing at the time. And even though experiments may be entirely successful, and of the most surprising character, they can do but little more than amaze and confound, unless the observer has some conception of the principles on which they rest. Hence it is that we so often hear the expression, "I do not really believe nor disbelieve in *clairvoyance*; but I have seen some things in proof of it for which *I cannot account*." And however these "unaccountable" phenomena may be multiplied, still the observer can "neither believe nor disbelieve," until he has some conception, faint though it may be, of the rationale. On the other hand, if causes and principles are known and understood, adequate to account for the alleged phenomena, the mind will be prepared to believe the latter upon almost any amount of reliable evidence as to its occurrence. The principles involved in what has been said, and in what still remains to be said, will, we trust, be sufficient to establish in the intelligent mind, the possibility and probability of *Clairvoyance*, in which case a few reliable facts, such as are daily occurring by hundreds, in every part of this country and in Europe, will be sufficient to establish a firm and rational conviction of the reality of this alleged psychical power.

Before entering upon the investigation of this subject, we must remind the reader of one self-evident truth—that the limit

of sensuous observation with reference to any substance or principle in the universe, is not the limit of possibilities, probabilities, or even absolute certainties, in reference to its powers, operations, or forms of existence. We see the blade of grass: chemical analysis makes us acquainted with its grosser constituents: it is not only possible, and probable, but we *absolutely know*, that back of these there are invisible atoms, essences, forces and principles, and back of these still others, until we arrive at the Essence of all essences, and the Force of all forces—the Deity. It is self-evident, also that these invisible essences and forces will be *differently* manifested in the external world, according to the specific channels or vehicles employed for their development.

We must not, therefore, look upon the *surface* of things for a reliable indication of what those things are in their *essential nature*; nor must we judge from the phenomena manifested, what might not be displayed under a different situation and direction of interior forces. We must remember that the visible is limited—that it is a mere *condition* or *effect* of interior and invisible causes, and that the latter present a boundless universe of essences and forces which cannot be explored, and whose capacities cannot be determined, by the physical senses of man, but only by a process of induction and mental analysis.

These remarks are particularly applicable to the *human mind*—at once the most complicated, and the most refined and perfected of all created things. We must not limit its capacities by its ordinary external manifestations. We must remember that these are but *effects*, or *conditions*, of interior essences and forces. We must remember the self-evident proposition that external manifestations of the mind, as well as of all other things, will differ according to the specific channels or vehicles employed for their development. And admitting this, it must be obvious that nothing which we know excludes the *possibility* of the phenomenon of *Clairvoyance* as one manifestation of the interior essence constituting the human mind when employing some other *possible* channel of action and perception than the *outward* senses.

The *possibility* of this phenomenon being placed beyond denial, the next question in order relates to its *probability*. This question must be decided by a consideration of the essential nature of man, in the light of facts, reason and our own consciousness.

Physically, man is composed of carbon, nitrogen, oxygen, hydrogen, iron, sodium, potassium, calcium, phosphorus, and various other ingredients most of which are less prominent than the foregoing. These elements exist mainly in the form of oxides, acids, alkalies, and various binary compounds. The whole are arranged together in the form of bones, muscles, blood, lymph, nerves, membranes, and various cellular and vascular tissues. These elements and compounds are constantly kept in motion and circulation by the original forces of the system—its life.

It is well known that every two chemical elements and also compounds, sustain positive and negative relations—and that when connected with each other, they produce galvanic action and evolve a refined and ethereal fluid. It will readily be conceived that the same fact holds in reference to all the elements

* Continued from page 26.

and compounds composing the human organism. This is a conclusion which indeed cannot be avoided without denying a well known law in galvanic science.* Hence the system is pervaded, even in its minutest fibres and tissues, by an ethereal fluid, which, for want of a better name, has been termed "animal electricity or magnetism." This fluid, consisting as it does of the emanations, refinements and elaborations of all the elements and compounds constituting the tangible physical system, must of necessity itself consist of as many elements and substances as there are elements and substances from which the whole resulted. No two *radically distinct* elements in the system could, of course, contribute a substance *identically the same* toward making up this general fluid, any more than two flowers of distinct species could send forth the same odor. That portion of the ethereal essence of the system, then, which came from the carbon, must correspond to the carbon; that which emanates from the nitrogen must correspond to the nitrogen, and so of all the other elements of the systems. And so indeed we may say, for want of language more appropriate, that the system is pervaded by a spiritual carbon, a spiritual nitrogen, a spiritual oxygen, &c. corresponding to the more gross elements of which the *outer* body is composed.

I am aware that the idea of a multiplicity of elements in the imponderable essence pervading the human system, is beyond the reach of chemical tests. So there are thousands of other things in nature beyond the reach of such tests, as all must admit. Yet this fact affords no reason for denying their existence. I am not now speaking of that which may be proved or disproved by the gross physical apparatus of the chemist, but of that which legitimately results from the laws of inductive reasoning; and it is by inductive reasoning that these conclusions must be met and refuted if false.

Admitting, then, that the imponderable fluid pervading the system consists of distinct elements corresponding to the outer chemical elements of which the tangible body itself is composed, analogy at once points the conclusion that these interior elements possess *mutual affinities*, and hence must combine, in a manner corresponding to the combination of the grosser elements composing the outer organism. Hence for every visible anatomical and physiological apparatus in the system, there must be an established and corresponding *interior* apparatus, as resulting from the combinations of the pervading ethereal essences of which we have spoken. The whole, associated in proper relations, form an *interior man* (which indeed is the *real* man) corresponding in all his organs and parts to the outer organism or vessel which contains him. This interior man, then, (pervading and permeating the physical system as water does the sponge) has *organs of sense* composed of the refined essences—the ultimate elaborations—of the particles which form the *outer* organs of sense: and the interior organs are as *definitely constituted* as the outer.

If these conclusions are admitted (and we see no way to avoid them) then let the reader conceive what would necessarily be the character and capacities of the *interior eye*, if its powers were by any means left unobstructed and unabsorbed by the outer channel of sense which is adapted to receive them—composed, as this eye is, of substances sufficiently refined to pervade all gross material, and to be acted upon by all (to us) imponderable, substances.

Now this interior organized compound of which we have spoken, constituting the *real* man of which the tangible body is only the vessel, comes forth in its *organic form* at the death of the body, in the same way that the butterfly emerges from its

pupa state. The man is then invisible and intangible to us, because of the refinement of his organism: but that very refinement indefinitely increases the susceptibility of his own senses, and enables him to dwell in a world of organized essences (to us imponderable) corresponding to the natural objects and scenery of the physical world.* He can then see to a distance almost indefinite, and perceive the internal reality of all forms and movements in Nature, whereas *we* can only see their surfaces. He is impressed with the significance of absolute and existing causes, and is thus enabled to foresee general occurrences; and on the same principle reversed, he can revive the scenes of past and universal history. The reasoning powers are correspondingly expanded, and the mind penetrates more deeply into the causes and principles of things. Besides the individual, being now a free and unfolded spirit himself, is capable of communing with other spirits free from the material body, and receiving information from them. He is also now in the highest degree susceptible to the influence of the spheres of all things which he may approach, and is capable of receiving truthful impressions in that way.

The reader may now have a truthful conception of the nature and susceptibilities of the *interior senses* of which we have before spoken, and the existence of which we have proved by facts.

We are now prepared for another step: If what has been said concerning the existence and refinement of the internal organization, or spirit, and concerning the intensity of vision and enlarged powers of general perception which we have supposed it to possess on being entirely freed from the material encasement, are admitted as true, (and the truth of these propositions will, by every believer in immortality, be at least acknowledged as extremely probable,) then it follows that if by any means a condition *corresponding* to physical death and spiritual detachment, can, to any extent, be induced while the body and spirit are still united—the phenomenon of *Clairvoyance* may be developed in a degree of perfection proportioned to the perfection of the supposed conditions.

Now we know that natural sleep partially closes the outer senses; and we have seen that in dreaming and somnambulism, there is often, to an extent, a decided unfolding of the interior senses. Here, then, is a slight analogy to physical death, and its attending spiritual condition. We have seen also that a still more perfect degree of outer insensibility and interior expansion, may be produced by the magnetic process. And by what is known of this process, and its effects, the reader may readily conceive of its being, with subjects properly susceptible, carried so far as to produce an almost total disengagement of the spirit from the body. The analogy to physical death would in this case be very complete. Then if the spirit itself is properly constituted, and sufficiently developed in its moral and intellectual powers, it may rise above the operator's mind, and all its own pre-impressions, and dwell for a time wholly in the spiritual world. The hold still retained upon the flesh may be diminished until scarcely appreciable, and the physical sympathy of the operator may be necessary to sustain the vitality of the body. The person placed in this state, being an unfolded spirit himself, would be capable of conversing with spirits of the other world, and of seeing and knowing things as spirits alone can see and know them. He would be in spiritual sympathy, not with the operator, but with beings of the higher world; and his interior vision, or clairvoyance, would be absolute, and independent of any influences surrounding his body.

By rigid induction from facts and principles well known, it is thus seen that the phenomenon of Clairvoyance is not only pos-

* This form of illustration is here employed to accommodate the subject to general apprehension. Strictly speaking, however, the fluid spoken of is not created by galvanic action. In a more extended disquisition, it might be shown that it exists independent of galvanic action, in the form of the "spheres" of the particles composing the body. It is only developed and put in motion by the galvanic power.

* For a more extended exposition of this subject, as also of the whole subject of Animal Magnetism and Clairvoyance, see Davis's "Revelations of Nature," pp. 33-56; also pp. 593-622, and the sections descriptive of the Spiritual Spheres. I must here acknowledge my indebtedness to that stupendous work, for the main philosophy of this and previous articles.

sible but even probable; and by bearing in mind the exposition involved in the foregoing remarks, of the *principles* on which the alleged phenomena rests, the reader will be prepared to admit the reality of a few facts to which we will now refer, demonstrating that phenomenon as an actual certainty.

To a few cases indicating various degrees of this phenomenon, we have already incidentally alluded. The accurate view which Mrs. W—, of Taunton, Mass. had in a dream, of the scenery and objects surrounding her friend's house in Ohio, which she had never seen nor heard described, if it may not come under the head of Clairvoyance, it still is closely allied to it, and illustrates the principle. The same may be said of the view which another lady had of the burning of the Lexington at the very hour when it occurred, of which she told her husband before the news arrived: also of the view which an English gentleman had (likewise in a dream,) of the assassination of Mr. Perceval, chancellor of the exchequer, in the lobby of the House of Commons, precisely as the event occurred, and at the very hour.*

Several of the cases of somnambulism to which we have referred, indicate a power of clairvoyance still more conspicuous. Thus a Mr. Collins, of East Bloomfield, New York, would, while asleep, write poetry and long letters in a perfectly dark room, making his lines straight, and his characters perfectly legible. In the same state he would often tell accurately what a sister and brother-in-law were doing, and where they were, when the latter were on a journey, and several hundred miles distant. Thus also the young French ecclesiastic, would write accurately with his eyes closed and a piece of paste-board held before them to prevent him from seeing the paper. Thus, also, Jane C. Rider, the Springfield somnambulist, would read in a dark room, and play at backgammon with her eyes thickly bandaged, as was witnessed by scores of respectable persons.† Hundreds of facts of this nature are on record, and are not, so far as we know, denied by any intelligent psychologists or medical practitioners. We feel authorized, therefore, in the light of the philosophy heretofore submitted, to set these down as decided instances in which the clairvoyant power was partially developed. If these accounts are true, they should be considered sufficient to end all discussion as to the abstract existence of clairvoyance, until they are rationally accounted for as cases of imagination, "collusion," or remarkable coincidence.

The additional facts to be stated, while they will serve to confirm the belief in the existence of this power, will be mainly designed to illustrate its modifications, the various degrees of perfection in which it occurs, and the different conditions and instrumentalities through which it may be developed.

We have seen that Elisha of old was clairvoyant, and was thus enabled to tell the king of Israel of the military plans of the king of Syria, which the latter conceived in his bed-chamber. Elisha, as it appears, either had the power of inducing an interior unfolding by a voluntary effort, or was susceptible of being placed in this state by the action of the spheres of existing circumstances and passing events in which he was deeply interested. The same may be said of Emanuel Swedenborg, who, while apparently in a waking state, saw, and correctly described, the origin, progress and termination of a destructive fire in Stockholm, while he himself was in Gottenburg.

Some persons, again, have the power, while in a peculiar mental condition, of causing the leading scenes of the lives of other persons to pass before their minds. Such was the case with Zschokke, a well-known German writer. He himself, in his autobiography, mentions an instance of his relating some of the most secret passages in a young man's life, commencing with his school years, mentioning his youthful errors, and particularly a fault which he had committed in reference to the strong-box of his principal, describing minutely the appearance and furniture

of the room in which the fault was committed. The young man, though a total stranger to Zschokke, confessed that the account was true in every particular. Zschokke states that he had met others who possessed the same power.

The wife of a clergyman in Maine lately informed me that her mother, before her death, had, at times, the same power, and in one instance particularly, had a distinct view of the main scenes of the past life of a total stranger who happened to be in her presence.

A woman in New York once described to me the leading events of my own personal history, mentioning, in general terms, various revolutions and changes through which I had passed, even giving dates with approximate accuracy. She also correctly described the employment in which I was then engaged, and in which there were many peculiarities. I am certain that she did not know me, and that she could not have known by any external process, the facts of my history which she so correctly related.

Very many cases similar to the foregoing, have come to my knowledge; and hundreds might be collected with a little effort.* It will readily be conceived that by an increase of the same power indicated in the foregoing cases, one might be enabled to perceive the facts of past *general* history without reference to books—by beholding the interior reflections of these facts pictured upon the canvass of by-gone time, or represented in the memory of previously existing and now spiritualized generations.† Few there are, however, who are capable of so high a development of this power, especially without being placed in the abnormal state by manipulations. A. J. Davis, however, affords a decided example in point. When impressed by the perception of a decided use, and all interior and exterior conditions are favorable, he cannot only see the scenes represented in the memory of an individual, but can also bring up such events of past and general history as are necessary for him to know, even though he may never have read or heard the least intimation that such events had ever occurred. He recently read me, from his notes of interior illuminations, a circumstantial account of Galvani's discovery of Galvanism. He assures me that he never read nor heard the account, (which I am certain is the fact,) but that while making some interior investigations upon the subject of imponderable fluids, the occurrence which took place with Galvani's frogs, with all the attending circumstances, distinctly passed before his mind in a vision. The account as related by him accords in its essential particulars with that found in the books. Other illuminations which he has experienced relative to facts of past history, might be mentioned were it necessary. I am now, of course, speaking of his experience while not in the magnetic state, but in a state of mind similar to that which sometimes happened to Zschokke, Swedenborg and others, and

* The sketches of character now being published in our columns, given by Miss Parsons of Boston, (while in the waking state,) with her eyes bandaged, and by having letters from the persons to be described, placed in her hands with the signatures torn off, indicates a power quite similar to, and in principle, identical with, that manifested in the foregoing cases. It cannot, however, be properly termed Clairvoyance.

† I am aware that it is difficult to conceive this idea, and still more difficult to embody it in clear and expressive language. But I am told by Mr. Davis that in looking into one's mind while in the interior state, *distinct forms* are represented as in a mirror, and that these forms, represent the occurrences of one's past life as treasured up in the memory. It is in this way that he and others read from the memory of individuals with whom they may be in connection. If we suppose past events in natural or national history to be engraven in the interior essences of the great organism of the world, in the same way as events in individual experience are engraven upon the tablets of the memory, (that is, upon the interior essences of the mind;) or even if we suppose one to have access to the records upon the memory of individual spirits either in or out of the body, cognizant of the facts, we may conceive how the phenomenon referred to may take place. See "Nature's Divine Revelations," p. 551.

* See Univercolum, No. 5, p. 66, where these and other facts of like nature are recorded. † Ibid. No. 6, p. 81, 82.

into which, for several months he has entered as occasion has required.

Admitting the existence of this power, it may be conceived that a *reversion* of its action may enable one to foresee general events of the future, and to prophesy accurately of their occurrence. There is evidence, however, that prophecy is generally the result of interior impressions received independently of the clairvoyant power, as is illustrated in one or two cases already related under the head of "spiritual impressions." Yet it would appear from the strong language used by Isaiah and St. John, that they had distinct previsions of things which should exist on the earth at the millennial day.

But although this expansion of the interior senses and consequent interior vision, has, in comparatively rare instances, occurred in all ages without the aid of the magnetic process, yet that process is found to greatly assist its development. By its means, the physical senses may be more effectually closed than by any other, as is evinced by the numerous surgical operations that have been performed without pain, upon persons under its influence; and the closing of the *outer* always conduces, more or less, to the opening of the *interior* senses, except when the latter are quiescent, as in the case of profound natural sleep.

There is, indeed, good reason to believe that the ancients frequently practiced manipulations for the purpose of procuring interior vision. Thus it is said that "Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him."* It is said that there are apparent representations of the process of inducing the magnetic sleep, to be found among the hieroglyphics of Egypt. Recorded facts render it highly probable that the Pagan priests, not only of Egypt, but of other eastern nations, used this power in their oracles; and it is equally probable that the *urim and thummim* was worn by the Jewish priests into the sanctuary for the purpose of producing, by an action upon their nervous system, through the imagination or otherwise, a kind of magnetic state which unfolded their faculties and qualified them for their office.

Whatever may have been the facts in these cases, it is known at the present day that the magnetic process tends greatly to unfold the interior faculties of all who are susceptible to its influence. Well attested cases of retrospection into past personal and general history; of clear perception of existing things, and even of accurate provision of future occurrences, by persons under the magnetic influence, might be collected in sufficient numbers to form many volumes. They are daily occurring in private circles, more or less in almost all parts of the civilized world; and all may witness them who will patiently inquire, and perform the requisite experiments.

But these phenomena occur with magnetic subjects in all possible degrees of perfection; and among the many who are susceptible of being thus acted upon, there are at present comparatively few whose sayings, to themselves apparently true, may be relied upon with any great degree of confidence. This is mainly owing to the imperfection of their susceptibilities to the operation, and to their consequent inadequate abstraction from the opinions and prejudices of their normal state, and their liability to be influenced sympathetically by the action of surrounding minds. We pass over all inferior cases, therefore, and forego the record of phenomena connected with them, and proceed to the consideration of perhaps the most perfect development of the magnetic condition and its resultant clairvoyance, that ever has occurred. This case is presented in the personal experience of ANDREW JACKSON DAVIS.

[In consequence of the extreme length of our article we are compelled to reserve that portion of it which relates to the experience of Mr. DAVIS, &c., until our next issue.]

* See Dent. xxxiv: 9. Also "Nature's Divine Revelations," pp. 41, 413, 417.

The Physician.

HEART-DISEASE—ITS CAUSE AND CURE.

WRITTEN FOR THE UNIVERCELM,
BY A. J. DAVIS.

OUTER observation, and interior assurances, have presented to me the fact that those who are profoundly learned in the particulars and technicalities of Anatomy and Physiology, often succeed better in acquiring a reputation as learned men, than as successful practitioners. The well versed professor in Anatomy can point out the origin, location and insertion, of a single muscle, and discourse upon its functions much better, in many cases, than he can prescribe for that muscle should it be diseased. So also with physiologists: the most learned among them are seldom good physicians. It appears reasonable, therefore, that society should be constructed upon principles analogous to those of a medical institute, so that each individual may labor in that department to which he is most attracted, and in which he can most excel. There should be professors of Anatomy, of Physiology, of Pathology, and of clinical practice, in every department of industry. There should be no amalgamation of these studies and occupations; and every one should contribute his acquired information to swell the stream which flows into the reservoir of general knowledge. It is impossible for the human mind to become perfectly acquainted with more than two or three branches of learning at once, and, for its own sake and the benefit of humanity, these should be judiciously selected and well understood.

In present society, the professions are blended, and several of them are frequently imposed upon a single mind. Consequently labor is disorganized, and, though a man may succeed to some extent in each department, he is manifestly incompetent to perform his duty in more than one of them. A diffusive education is a great misfortune, for although it may give a smattering of almost everything, it renders the mind really familiar with nothing; and it engenders an apathy or reluctance to further investigation or advancement. It is well that each should be allowed his congenial position and employment; and, according to the capacity and creative genius of each, should his legitimate contributions of labor be demanded by the community. That man who has a proper and intuitive perception of the relation subsisting between cause and effect, will often do more good by the bed-side, than the learned professor of anatomical physiology, or the inflated pronouncer of professional technicalities.

These reflections are prompted by a consideration of the fact that *theory* in medicine, is generally divorced from *practice*; and that many simple structural disturbances upon the pericardiac membrane, and upon contiguous muscles in the region of the heart, have been pronounced "heart-disease" by stethoscopists; and that the patient, being thus erroneously impressed, is frightened into the disease of which he was otherwise free, and dies a victim to an imperfect diagnosis. But the prudent physician, or natural nurse, expresses no opinion, (the one, because he knows the evil thereof, the other because he has none to express,) and proceeds cheerfully to institute an effectual treatment. Clinical observations furnish evidence that the patient is depressed or encouraged by the physician's countenance and expressed opinion. Hence the necessity of rightly ascertaining the disease—its nature and consequences, and the probabilities of a cure—before venturing an expression of thought concerning it.

I. THE CAUSES.—This disease is divided into two kinds—functional and organic; but the causes are not numerous. Malformation of the heart is not of frequent occurrence, though it is occasionally the cause of painful disturbances and fatal results. The heart is a muscle; and the principal causes of its disease are general muscular exertions, such as produce disturbances of its regular pulsations beyond its power to endure. An unsound heart is seldom possessed, except by those who have inherited a weak muscular and nervous, and generally imperfect, constitution. An imperfect muscular structure, either local or general, is the primary cause of this complaint; for every physical or

mental effort, if this imperfection of structure or strength exist, will center at the weakest point, and throw the circulation out of its necessary equilibrium. The intimate relation existing between the cerebral dispensation of nervous power, (rather spiritual life,) and the motions of the heart, renders it quite certain that peculiar conditions of the brain may operate as an assistant cause. In fact, mental excitement, continued for an undue length of time, will disturb the circulation and ultimately the heart, and disease may be thereby developed. Therefore the physician must be watchful, and stethoscopists should be silent, that no depressing word may fall upon the patient's ear. Many instances are recorded in which imagination has triumphed over reason, and even destroyed life. If you prophesy the patient's death, should he be laboring under some dubious affliction, he will most likely fulfill it, and prove you a truthful prophet. Hence, I repeat, physicians must regard the mind of the patient, and, in all diseases of the heart or nerves, treat the body in reference to the strength of mental influence the patient may exert upon it.

The disproportionate distribution of spiritual influences throughout the body may interfere with the heart—its valves and attending membranes—and soften it: or an accident, fright, rupture, over-physical, or mental exertion, may weaken some minute tissue, and develop hypertrophy. This latter is an enlargement of the heart. The muscular contractions and expansions of the four valves, the auricles and ventricles, of the heart, are powerful; and if they are disturbed or obstructed in their complete and harmonious motions, the consequences are painful and injurious. It is by these interferences that the veins and arteries descending and ascending from the heart, and the orifices, and cartilaginous membranes of the latter, become disrupted and functionally deranged. Inflammation of the pericardium is sometimes a distant cause of heart-hypertrophy. But local injuries, produced by violent athletic exercise, generally develop themselves into simple inflammation; this may be located upon the mitral valves, the lining membranes, upon the auriculo-ventricular orifice, in the aorta, or pulmonary veins. Aortic and mitral obstructions, or forced regurgitations, are caused by local rupture, inflammation, or by the unequal circulation of the spiritual power termed by chemists and physiologists, mental electricity, or nervous influence. The rupture will weaken the tendinous threads and inflame the vascular coatings; the inflammation will generate, or attract, or accumulate particles of matter, or globules, which float in the blood, and tend to fill up the aorta, vena-cava, or pulmonary veins or arteries; the abrupt and sudden obstruction thus created produces palpitation, pain and disorganization.

II. THE SYMPTOMS.—Softness or placidity of heart is indicated by a low pulsation, fullness of circulation, irregular breathings, aching, soreness, in the region of the heart, and general debility. Hypertrophy of the heart may be detected by the frequent repetition of acute pain in the left breast, extending to the left shoulder, and behind it; also by the trembling, tumultuous, painful palpitations, sighing, suffocating breathing and general agitation. It may be well here to remark that this affection, (hypertrophy,) may exist for a number of years, producing scarcely one of the symptomatic contingencies detailed above; and, furthermore, that the above sensations may all be, in a measure, experienced without the existence of the disease.

There are other diseases of the chest, which declare their presence by similar symptoms, with the exception of their intensity. *Angina pectoris* is a combination of symptoms of an extremely painful character. They are located upon the heart and back, binding the chest with chains of writhing pain, which seem forged by the heart's beating pulsations. There are minor indications of this disease, such as local palpitations in various parts of the system, sunken expression of the eyes, a pale azure shade upon the countenance; a cold livid blueness of the lips; tremulousness on being touched, and sudden loss of voice, and strength, and hearing; throbbing on hearing of startling catastrophes, on hearing a friend announced, or experiencing any unexpected disturbance.

While a patient is in this condition, the tale of a stethoscope, should it be unfavorable, would probably be fatal. The dis-

couragement proceeding from an undoubtedly learned and prudent physician, falls death-like upon the enfeebled mind. The heart dilates—the valves enlarge, close and stop—the form is convulsed with one general throb—the nerves tremble, and the spirit escapes its material encasement.

Spasmodic disease of the heart is seldom any thing else than the result of a concentration of previous disturbances; and there are a variety of symptoms accompanying a disease of the heart which, though not enumerated in this diagnosis, are essential for the physician to understand, so that he may be guided aright in his investigations and treatment.

Constitutional plethora, and an unequal distribution of nervous influence, will produce palpitation, and the various symptoms which are well ascertained contingencies of hypertrophy, atrophy, angina pectoris, (or spasm of the heart,) softness and other cardiac complaints, can be distinguished from any other thoracic disorder, by auscultation. But I am happy to make the announcement—that diseases of the heart are less frequent, than is believed by physicians or other persons. In ten cases, where the auscultor pronounced the coronary arteries in a state of ossification, and prophesied ultimate hypertrophy of the heart, I discovered the coronary arteries sound, the organic structure of the heart unchanged, and that the many symptoms were developed by a slight inflammation upon the pericardium and diaphragm. And in thirty cases of supposed dropsy, and a variety of other affections heretofore mentioned, I was enabled to pronounce the patient almost entirely free from heart-disease. But thirteen of these were experiencing the anguish arising from those diseases which physicians had impressed each individual to believe were preying upon them, and which would eventually have been true had their impressions continued; for every heart was trembling and throbbing tumultuously, not because of disease, but because of cerebral agitation, each patient expecting to die every moment with a disease which he had not, but which certainly would have been developed by protracted excitement. I would advise the patient to entertain no serious apprehension concerning his chest-affection, inasmuch as symptoms are both deceptive and fluctuating, and the complaint may be materially misapprehended.

III. THE REGIMEN.—Everything of a disturbing tendency must be avoided; a clear salubrious atmosphere is indispensable. Well ventilated apartments, odoriferous climates or perfumed air, walking in meadows, or valleys, or upon elevated land and promontories, are to be highly recommended. The mind should be engaged in contemplation, forgetting the internal affection, and in thought not heavy or agitating, but wide and beautiful. If the patient is confined to his room, or to his bed, then he should commence a diet of agreeable quality and quantities, and be as quiet as surrounding circumstances will possibly permit. The principal consideration which I desire to impress upon the patient's mind, is this: It is extremely probable that the heart is not diseased, but its surrounding membranes may be dry or inflamed, and, therefore, there is no necessity for apprehending fatal consequences. Dress moderately warm, ride or walk frequently, (but not far,) and read some book describing the misfortunes of social life, or read Nature *within* and *without* yourself, and learn wisdom and contentment.

IV. THE CURE.—For hypertrophy, or enlargement of the heart, as it is a disease which is seldom quickly cured, I would recommend, as the best remedy, the application of the magnetic machine. This machine should be constantly employed for one year. Place the positive button over the region of the heart, and the negative button under the shoulder blade directly opposite; change the buttons on every other application, which should be ten or fifteen minutes, three or four times a day. The tincture of *durata stramonium* may be taken twice a day for one month; dose, from eight to fifteen drops. And for general palpitation, pain, soreness, pressure and cataleptic spasms of the heart, I would earnestly advise the patient to prepare the following syrup, for it has performed many remarkable missions in relation to this disease: Take bitter-sweet, peach-tree bark, comfrey, elecampane, wild cherry, Virginia snake-root, colombo-root, valerian and Solomon's seal, of each three ounces; pulverize these ingredients together, and put them with eight quarts

boiling water, into an iron vessel. Boil these roots and barks, tightly covered, till the water has nearly disappeared, then add more water and continue the boiling till, by straining, it is ascertained that but three quarts remain. Let the syrup, or liquor, become perfectly cold; then add one ounce of amber oil, incorporated previously, with a sufficient quantity of alcohol to hold it in solution, and one pint of fourth-proof brandy. Bottle this preparation directly, securing the cork, and sweeten it when used. Dose: At first, take one tea-spoonful three times a day, (morning, noon and night;) then, after continuing thus for one week, increase gradually each dose to a table-spoonful, beyond which it is not safe to go, and continue the doses till the medicine is exhausted. Make and take this preparation several times in one year—especially while employing the electro-magnetic machine—and preserve the mind from every thing but cheerful anticipations.

For dropsy around the heart, or in the chest, I refer the patient to an article upon, and remedy for, that affection; but do not pursue the above treatment for this disease, as it would act in total opposition to what would be desired.

Diseases of the natural heart correspond to diseases of the spiritual heart. In conclusion, therefore, I would suggest the propriety of allowing the spiritual heart to expand "beyond books of men and creeds of the land," and permit it to beat the immortal pulse of universal love and sympathy; for it may be proved almost to a demonstration, that a selfish, unexpanded, unsympathizing spiritual heart will change the natural one into a heart as hard as Pharaoh's, and render it as tyrannical in its government of the human system, as Pharaoh was in the government of those subjected to his control.

Communications.

DOINGS OF THE BOSTON ASSOCIATION.

(WRITTEN FOR THE UNIVERCELUM.)

BY E. E. GUILD.

THE Council of the Boston Association has decided that no man can be a Christian, unless he believes in the "Bible account of the life, miracles, death and resurrection of Jesus Christ." But there are several important things which that learned body neglected to do, some of which I will now specify.

1st. There are a great many different versions of the Bible, both Catholic and Protestant. The question arises which is the most authentic? If the decision is in favor of the Catholic versions, then which one of them is to be preferred? But as the individuals composing that Council are avowed Protestants, it is to be presumed they would decide in favor of the Protestant versions. Which one of them then contains the true history of Jesus Christ? Is it the Improved Version, or is it Wakefield's, or Townsend's, or Campbell's, or Newcomb's, or Kneeland's, or that of King James?

2d. The Old Testament portion of the Bible contains a number of prophecies, which have been supposed to relate to Jesus Christ. There is, however, a difference of opinion among professing Christians in regard to the question whether all the prophecies which have been applied to Christ do indeed relate to him. Now why did not this Council decide this controversy, and tell us which of these prophecies relate to Jesus and which do not?

3rd. There are some books of the New Testament the authenticity of which is very doubtful, and which, as the learned Dr. Lardner informs us, "may be allowed to be read in our churches, but which ought not to be alleged as proof of any important doctrine." Why did not this Council decide what books are authentic, and what ones are not? Certainly we ought not to be required to believe statements contained in books which are not authentic.

4th. When this Council requires us to believe in the Bible account of the *life* of Jesus, I suppose it also demands of us, that we believe in the Bible account of the *birth* of Jesus. Now the account contained in the New Testament respecting the miraculous origin of Jesus, is not only variously understood, but it has

been, and is now, regarded by many as entirely spurious—an interpolation into the text of the Evangelists Matthew and Luke. Why did not the Council decide whether it is genuine or not, and if genuine in what sense it is to be understood. If the account is spurious, it is certainly very arbitrary to require us to believe it to be true.

5th. There are various opinions respecting the account contained in the New Testament, of the temptation of Christ. Some think it was a visionary scene, others that Christ was really tempted by a personal evil spirit called the devil, and others still, that the account is a highly figurative description of temptations which passed in his own mind. Why did not the Council determine in what sense it is to be understood? Why did they not tell us what we must believe about it in order to retain their fellowship?

6th. There is a difference of opinion in regard to demoniacal possession so frequently mentioned in the New Testament. Some think that Christ actually cast out legions of personal evil spirits from the bodies of living men. Others deny this altogether. Why did not the Council take a vote on this question, and settle it definitely and forever, so that we might know what must be believed about it?

7th. It is generally allowed by intelligent Christians that there are some passages in the New Testament which are interpolations, and which were not contained in the original copies of the books comprised in that volume. Would it not have been well for this Council to have decided what part of the New Testament was written by the authors of the several books contained in it, and what part was not? We ought not to be compelled to believe in statements concerning the nature, character or actions of Jesus Christ, which were not made by his Apostles and Evangelists.

8th. There are a great many words and sentences in the Bible which were added by the translators. In some cases these additions very materially alter the sense, sometimes, perhaps, for the better, but very frequently for the worse. Would it not have greatly assisted us in determining what must be believed concerning the life and teachings of Jesus Christ if this Council had decided in what passages these additions are proper, and in which they are not?

9th. There are numerous mistakes in the punctuation of the Bible. Sometimes these errors not only alter the sense, but change it entirely from the original meaning. Ought not this Council to have told us where these errors are, and so corrected the punctuation as that we could get at the true meaning of the original text?

These then are the things which the members of the Boston Association neglected to do. It appears that in gravely deciding that no man can be a Christian, unless he believes in the Bible account of the life, &c., of Jesus Christ, they discharged but one tenth part of their duty. The other nine tenths remains yet to be done. We beg of them when again they assemble in council, to perform the remainder of their labor. It appears to me that the points I have named, are as legitimately subject to their decision as the one thus settled. But we are of the opinion that if these subjects had been presented for the consideration of this Council, it would have been found that a diversity of opinion existed among its members, on some, if not all of them. But if the members of this Council had, or have, a right to differ among themselves, have we not as good a right to differ from them?

Perhaps it will be said that if we reject any portion of the Bible, consistency requires that we reject the whole. Let us apply this rule to other books. There are some things taught in Whittemore's Guide and Cobb's Compend of Divinity that I do not believe. Does it follow that I am bound to reject every thing taught in those books? A man writes a book on Astronomy; that book states that the earth performs an annual revolution around the Sun once in 365 days. It also affirms that the Moon is made of green cheese. Now if I do not believe the latter, must I, in order to be consistent, disbelieve the former? It may be asked: "On what authority do you reject a portion of the Bible and believe the rest?" I answer, by the same authority that we reject the fabulous portions of ancient history,

and conserve that which bears the marks of probability and truth. This Council has virtually decided that no man can be a Christian unless he believes that Christ performed miracles. But what is a miracle? This question the Council did not decide. Suppose it had decided that a miracle is a counteraction or suspension of the laws of Nature. Then, in order to be Christians, we must not only believe in the wonderful works attributed to Jesus Christ, but we must believe they were performed in direct violation of Nature's unvarying and immutable laws. The time has been when it would do to impose such a belief on mankind, but at the present day any attempt to do so is an exhibition of the utmost folly and audacity. Cannot a man believe in, and practice the sublime doctrines of Christianity, without believing in miracles? Suppose a man believes in the so-called miracles of Jesus Christ, but believes they were wrought by diabolical agency. Is he then a Christian? Or suppose he believes that Jesus wrought miracles, but does not believe in the doctrines taught by him. What are we to think about his Christianity then? Or suppose one to believe both in the miracles and doctrines of Christ, but does not reduce his doctrines to practice. Must he be regarded as a Christian? If not, then, what does constitute a man a Christian? A Christian I define to be one who believes and practices the doctrines taught by Jesus Christ. Now, it appears to me that the doctrines of Jesus are true irrespective of the truth or falsity of the wonders recorded in the Bible. Both Moses and Jesus taught the existence of one God. Does the truth or falsity of this doctrine depend on the truth or falsity of the account about the children of Israel crossing the Red Sea on dry land with a wall of water on each side of them? Jesus taught the universal Paternity of God, and the universal Brotherhood of Man. Does the truth or falsity of these doctrines depend on the truth or falsity of the account about Christ's raising the body of a man to life which had been dead four days? Jesus taught the ultimate universal reconciliation of mankind to God their heavenly Father. Does the truth or falsity of this doctrine depend on whether the account of his feeding five thousand persons with five barley loaves and two small fishes, is true or not? No. These doctrines are all true, independent of the truth or falsity of these narrations. If these stories are all true, it does not make the doctrines any more true. If the stories are all false, it does not in the least invalidate the truth of the doctrines. Let me not be misunderstood here. I do not say that the wonderful works attributed to Jesus Christ in the New Testament were never performed by him. I do not even assume that they were not miracles in the ordinary acceptation of that term. But I do say that they are subjects in relation to which the utmost latitude of opinion should be allowed. In relation to such matters, doubt, and even unbelief, is excusable and justifiable. It may be, for aught I know, that at a time of great ignorance, bigotry and superstition, on the part of the people, miracles were necessary in order to gain the assent of the popular mind to truth. But miracles are not necessary now. If they were, they would be wrought; but they are not wrought, therefore they are not necessary. The evidence of the reality of miracles which might be perfectly satisfactory to me, might not be convincing to some other man. Why has he not as good a right to condemn me for believing in them as I have to censure him for not believing in them? It may now be asked: "If the test established by the Boston Association is not a proper one, then in what way shall men's professions of Christianity be tested?" I answer, the great Founder of Christianity himself established a true and infallible test—the justness and propriety of which no rational man can deny, or even doubt. I give it in his own sublime language: "BY THIS SHALL ALL MEN KNOW THAT YE ARE MY DISCIPLES IF YE HAVE LOVE ONE TO ANOTHER." So long, then, as a man professes to believe in the theoretical and practical doctrines of Jesus Christ, and acts consistently with such profession, so long we are bound in charity to fellowship him as a Christian, whether he believes in miracles, or in certain portions of the Bible or not. The test established by Jesus himself we regard as the only true test. We can submit to no other. And we solemnly protest against the establishment of any other in the Universalist denomination.

Thus I have expressed my own free thoughts on this exciting subject. Others are at liberty to think about it as seemeth unto them good. If I am wrong, may God guide me into the right. If I am right, may he keep me in that way.

THE REFORMER.

THE history of the world shows that all true Reformers have come up from what are termed the "lower classes," and the humbler walks of life. In whatever department or sphere of life we turn our thoughts, we discern there, among the most active and faithful spirits, the weak, the unwise, the poor. Indeed, these are the necessary conditions to a reform character, when we come to consider how blinding and enslaving are the wisdom, and honors, and riches of this enigmatical world. Those who are not tried by adversity—who feel not the deep want of knowledge, or who know nothing of the horrors of poverty, cannot go forth fitted to the work of Salvation and Reform. The necessity of change and improvement cannot be seen by those who are not reached by the cause that urges the demand. Hence, every change in the political economy of the world, its social customs, or in the religious faith or practice of men, has originated with the lowly and the oppressed. "Not many wise men after the flesh, not many mighty, not many noble, are called." No Reform of any moment is recorded in the annals of history, that was not originated and furthered by obscure, un-influential, unpopular men. And yet no objection is more common on the part of Conservatives both of Church and State, than, that Reformers are ignorant, uninfluential or poor. Earnest men, who would do something for humanity, by opposing some old error, rooting out some old custom or form, are sneeringly told to give place to the wise and the great. If they are *young*, they are tauntingly told to wait until their "beards are grown." Are they humble and unassuming, they are told to wait until they become "distinguished for thought and investigation" in the world.

Insolence passes with them too often for learning and a *party* name for eminence and attainment in this great world. Look at the origin of Christianity: one of the greatest Reforms ever began. Contemplating a revolution of the whole polity, not of a nation or people simply, but of a whole race. Jesus of Nazareth was a carpenter's son. He made no pretensions to rank, influence, learning or wealth. He went forth like a Man who felt that he was called of God. He did not stop to consider whether he was possessed of all the *worldly* qualifications or not. The world would fester in corruption, and fall by the weight of its own sins, if it waited for the "wise men," either of Church or State, to redeem it, and establish it in truth and love. Men who are ensconced in places of profit and power, have no soul for stemming the torrent of public opinion, and laying the axe at the root of human custom and pride.

The priest, who revels in his palace—called a Church, and is attended by those who obey his nod, has no heart for wishing the 'Church' reformed. He would be disturbed in his dreamy life, if he allowed the 'radical' form to be obtruded in the midst of the elect. So with the king, who sits upon his throne. He has no interest in the political Reforms, other than to keep their noise far from his ears. Such deride progress and endeavor to crush all who paint it on their banners, and make it their constant cry. A sad world this would be, if left to the guardian care of the fattened and pampered 'ecclesiastics,' or entrusted wholly to the fostering love of the despot seated on the throne.

Luther was once the despised monk, who opened and shut the Church gates. The emissaries of the Pope looked down upon him with contempt, but *now* he is the 'great head' of the Reformed Church. He had no titles, no character, no wealth. He had, however, what was worth them all: a heroic soul, and a heart filled with love. These were the great springs of that great man's life. And it is so with all earnest men. The only conditions to successful Reform, are a true heart, and a spirit that burns with the truth of the Eternal God. Before such, thrones, principalities and powers, must fall. No veil of pretension or arrogance is sufficient to resist its searching power.

No seat so high, that it may not be attained by the hand of Justice and Love.

Boston, Mass., January, 1848.

THE FOUR GOSPELS.

It has been a subject of considerable inquiry among theologians, whether the first three Evangelists, when writing their Gospels, copied from one another, or whether they in common drew from some previously existing document. In describing the same transactions in the life of Christ, in numerous instances, they not only use the same language, but the *identical words*. Now cause a hundred men to witness the same occurrence, and they would all describe it alike, but each would employ different phrases and words. From the fact, therefore, that the Evangelists have used the same words in describing the same events, it is proof that they either copied from each other, or drew from some previously-existing document. The latter hypothesis is that generally adopted by critics.

Le Clerc, in his *Historiæ Criticæ*, published in 1716, was the first who put forth the startling idea that the Gospels of Matthew, Mark and Luke, were in part derived from similar, or the self-same sources! This opinion lay dormant for many years, till it was revived by Michaelis and Dr. Semlar, who contended that our Evangelists used a Hebrew or Syriac document, from which they derived the principal materials for their history. Lessing, in 1784, advocated the same opinion. Dr. Niemeyer, in a work of his written in 1790, speaking upon this subject, says: "If credit be due to the authority of the Fathers, there existed a most ancient narration of the life of Jesus Christ, written especially for those inhabitants of Palestine who became Christians from among the Jews. This narrative is distinguished by various names; as, the *Gospel of the twelve Apostles*, the *Gospel of the Hebrews*, the *Gospel according to Matthew*, the *Gospel of the Nazarenes*; and this same, unless all things deceive me, is to be considered as the fountain from which other writings of this sort have derived their origin, as streams from the spring."

The learned Beausobre places at the head of the first class of Scriptures, two Gospels—that according to the Hebrews, and that according to the Egyptians. "In my opinion," says he, "the Gospel according to the Hebrews is the most ancient of all. This, the Nazarenes pretended, was the original from which that of St. Matthew was taken. It began with these words: '*It happened in the days of Herod*'"

"That which has been called the Gospel according to the Egyptians, is of the same antiquity. Origin has mentioned it; Clemens Alexandrinus had previously quoted it in several places. There is, also, in the Library of the Fathers, a commentary on St. Luke, attributed to Titus of Bostra, in which this bishop seems to place the Gospel according to the Egyptians, in the rank of those which St. Luke had investigated, and which, consequently, were anterior to his."

Finally, in 1793, the theological faculty in the University of Göttingen, proposed for the prize dissertation the following questions: "What was the origin of the Gospels of Matthew, Mark, Luke and John? From what fountains did these authors draw? For what readers in particular, and with what aim did each write, and how, and at what time came it to pass, that these four Gospels acquired a greater authority than that of the Gospels which are called apocryphal; and became canonical?"

The prize was awarded to Mr. Halfeld, who contended that the Evangelists extracted their Gospels from different documents.

It would seem, then, if we allow the opinions of the above-named critics to have any weight, that our Gospels are only copies of previously-existing documents. And whether these are correct copies or not, we have no means of judging, since the originals are lost. That there were many Gospels in existence previous to ours, is very evident from the introduction to St. Luke's: "For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us" Chapter 1, verse 1.

Luke would hardly have used the word "many" in this sentence, unless these writings had multiplied to some considerable extent at the time of his writing. And even that there were

corrupted copies in circulation in the time of the apostolic Fathers, we learn from the writings of Ignatius.

Up to the beginning of the fourth century, these writings had become exceedingly numerous. The Rev. Jeremy Jones enumerates upwards of seventy books; many of them claiming to have been written by the apostles themselves. And it is certain that many of these, which have since been condemned as apocryphal, were received as genuine by some of the early Christians.

G. S.

Psychological Phenomena.

SKETCHES OF CHARACTER.*

FROM THE INTERIOR.

HON. — — —, MEMBER U. S. SENATE.

A sadness comes over me—a real cause for it—a sadness for talents wasted! I could hardly hold the letter at first, I felt such an unsympathy. A person of physical force. A penetrating eye—eloquent—a man of great intellect, affects masses more than individuals—a politician, more intellectual than spiritual. He is a prominent public man; but his great powers are not turned to the highest objects. The world would be shocked to hear me speak thus of him, nevertheless it is true. He has a superficial specious morality, which passes well with the world, but it is not of the highest order.

But perhaps his defects are owing much to the state of society; he has noble impulses, and would be a noble man. If he would throw himself generously into some of the greatest reforms, he would be much happier; his success pleases, but does not satisfy him—does not reach down to the depths of his being. There is a longing unsatisfied; he cannot stifle, wholly, the voice of his higher nature. It makes me sad to think of it. It seems as if one should go to him, and, in the spirit of brotherly love, tell him his longings are unsatisfied, and he would be great enough to confess it. It would be his greatest blessing to become unpopular.

I feel a greater interest in him now. If I could only spiritualize him, I think he would acknowledge the comparative worthlessness of his aims. This idolatry is very bad for him. * * His first success was his first misfortune.

WILLIAM ELLERY CHANNING.

ANOTHER melancholy comes over me—this is not mortal sadness, but a holy tender feeling—it deepens the other as I contrast the two men. Not much physical force. I feel stronger to bear the ills of life—not a strength to fight the battles, but to soar above them, so high that they cannot reach me. This person would be considered a sort of abstraction, by many. Some of his friends are ambitious for him, but he knows best what is for his soul's good—they are displeased at the very things for which they should revere him. He is spiritual. His choice would be retirement, but circumstances call him into public life. I think he may be a clergyman. He has moral courage—he would not take an active part in the Reforms of the day. He writes deeply. A merely perceptive mind without activity would not profit much by his writings.

He has an appreciation of true wit; would have a strange joy in what others call his vagaries. He has meat to eat which they know not of. He is fitted for another sphere of existence—too sublimated for this. I reverence him. He appreciates the fine arts, loves poetry, loves philosophy. He cares for society differently from other persons—is an observer—a thinker. His internal activity is great. He would hear beautiful music—internal harmonies, live an inward life—would not seek the society of the great, but of the good, of those who live naturally. He is not selfish, but so lost in his own thoughts as not to regard, at all times, the comfort of others. His mind wears out his body—better for him if less occupied in this respect, and if he were obliged to make more physical exertion. He causes me to feel brighter, happier, better.

* For an explanation of the circumstances under which these delineations were given, the reader is referred to No. 7 of the *Univercelum*, page 105.

THE UNIVERCELM AND SPIRITUAL PHILOSOPHER.

G. B. BRITTAN, EDITOR.

NEW-YORK, SATURDAY, JANUARY 29, 1848.

THE REVOLUTIONS OF ETERNITY.

A CORRESPONDENT wishes us to explain the following passages in "Nature's Divine Revelations," and asks if they do not imply that the spirits dwelling in the celestial spheres will ultimately lose their conscious existence:

"All Matter and Motion will finally become what they originally were—will be resolved into one grand and glorious SUN," &c.

"And then the great Sun becoming thus more perfected, will breathe forth new and more refined elements, and roll into space a corresponding yet far more perfect Univercelum." (Nat. Div. Rev. pp. 152, 153.)

These passages, with their proper connection in the book, contemplate the ultimate resolution of all worlds and systems and universes, into the great chaotic Fount from which they all sprang, and of which the great Sun of the Univercelum is the body and form. They involve the most profound and sublime of all subjects of human contemplation, and one a due reflection upon which tends greatly to expand the mind, to elevate it above all contracted systems of thought, and to purify and liberalize all the affections of the soul. It is with great pleasure, therefore, that we attend to the queries of our correspondent, so far as our limited abilities will permit.

That the present system of universal creations had a *beginning*, there cannot, in the intelligent and truly inductive mind, be the slightest shadow of a doubt. The great analogical chain, a few links of which we find in the progressive stratifications of the earth's crust, leads us downward in the abyss of time, through granitic incrustations, molten lava, nebulous agglomerations, and aeriform fluids, until we arrive at the infinite and everlasting Fount of unformed materials, in which all worlds and systems must have had their common origin. And perceiving that all things originated from the same source, it would be a denial of the doctrine of circles as inseparable from all development, not to suppose that a *residuum* of all things will return to the same original Fount to be revived and wrought into subsequent forms and creations.

Notwithstanding the infinite magnitude of the subject, the principle on which this ultimate resolution of the universe will be accomplished, may be distinctly comprehended; but a thorough illustration of the idea would require more time and space than we have at present at our command. The following, therefore, must suffice for the present:

All things in creation have their own peculiar *life*. Among the objects immediately cognizable to the senses, we not only see life displayed in the animal and vegetable, but also in the mineral world. An association of particles forms the rudiments of a crystal which passes through all successive stages of development to full completion. When completed and fully matured, the work of disintegration and decay (or death) commences, and the particles pass into other forms. This growth and death indicates the existence of vital forces which may be termed *life*—analogous to that in the plant and animal. So the great globe itself has its life, and from this the life of all its exterior developments is derived. The life of the earth may be referred to the fiery, molten mass of which it is proved to the satisfaction of geologists, that the interior of the earth is composed. By the constant action of inconceivable heat, various essences are being continually evolved, and chemical action, combinations, and recombinations are perpetually kept up in the earth's crust. Thus the life of the mineral world is sustained—and that sustains the life of the vegetable, and that of the animal kingdom; and man, as a still higher development, subsists upon the whole. It is also evident that the progress of matter does not stop at man as

he exists in his present tangible form; but imponderable essences capable of entering into forms and organisms, are continually being evolved by this vast machinery of living creations, and thus we believe (without for the present attempting to prove) that the *spiritual world* is constituted.

Now it is a mathematical truth that however *slow* may be the issue of materials from a fountain, unless the fountain receives from other sources a supply according to the amount given forth, it will ultimately be exhausted. This will be true of the fountain of material forces in the earth. After the lapse of innumerable millions of ages, its internal fires will become extinct. The vital forces of the mineral kingdom will be exhausted for want of a supply from the earth's interior, and all vegetable, animal and human existence will cease. The etherialized substances surrounding the globe, and which *buoy* it up in the ocean of solar emanations and determine its distance in relation to the sun and other planets, will relinquish their hold, and ascend to higher spheres of association; and the earth, cold and dead, will fall to the bosom of its parent sun. Such will also be the case with the other planets: and finally the sun itself, exhausted of its own vital forces, will fall to its parent orb, and on corresponding principles, all suns and systems throughout immensity, will be involved in one infinite and undistinguishable Mass in the Great Sun of the Univercelum! "Then Matter and Motion will be as they originally were," and this will indicate one sphere in the life of the Deity. "And then the great sun, becoming thus more perfected, will breathe forth new and more refined essences, and roll into space a corresponding yet far more perfect Univercelum."

But would not this revolution involve a cessation of the conscious existence of the human spirit? We answer no; and for the following reasons: The Univercelum is immortal, being always pervaded by the Deity—the great intelligent Soul of which it is the material Body. The Univercelum therefore can never die, or cease to exist, however, it may change its material form, any more than Matter and Motion can cease. Now man is a Univercelum in miniature—an organization of the refined essences of all things in material creation besides. This will appear distinctly evident if it is considered that man is an ultimate creation from the substance of the earth, and that the earth is an indirect elaboration from the great Source which originally embodied the materials of all things. Man therefore can no more die than the material Universe itself can die, through whatever changes or spheres of existence he may pass. Spiritually, man is a child of God, created in the precise image of, and in his essential nature corresponds to his Father. In other words, he is a finite God, the ultimate elaboration of the Great Tree of universal Causation of which the Infinite Mind is the Germ; and though in passing from each sphere he drops material vestments which descend to enter into new forms, the living spiritual germ that is within always has an *upward* tendency, and *cannot* become incorporated with other substances, because there are no other substances with which it has a sufficient affinity, being, as it is, a *peculiar universe* of itself.

The ultimate resolution of all *refuse* materials in the universe to the Great Sun, will not occur until long after all planets shall have become unfitted for the production and sustenance of human beings. As a sphere of human existence becomes depopulated, that sphere ceases to exist, by an upward tendency of its refined, and downward tendency of its refuse constituents, until all spirits dwelling in the immensity of space shall have ascended to the Seventh Sphere. Then all inferior spiritual as well as material spheres having become useless, cease to exist. The Seventh Sphere will be the *first* Sphere of a new cycle of development, and will constitute ONE SPIRITUAL WORLD, as the great Sun of the Univercelum will constitute ONE MATERIAL WORLD! There needs, then, to be no fear that the spirit of man will ever lose its conscious existence; for when the spirit once becomes established, it is as immortal as its Divine Parent.

The period that will elapse before the resolution of all refuse material substances into the GREAT SUN, can not be conceived by any other mind than that of the Deity. Human thought is instantly lost on entering upon the threshold of the immense subject. The lapse of as many millions of ages as it would re-

quire grains of sand to compose a globe whose diameter would fill the orbit of the ninth planet, would be but as *one moment* in comparison to the inconceivable ages that must elapse before this consummation can be accomplished: and when it is accomplished, then the spirit of man will be just *beginning to begin* that existence which must continue throughout ALL ETERNITY!

It may be considered presumption for any one to attempt an explanation of a subject of such infinite magnitude, and one so far removed from the sphere of sensuous perception, as that under consideration. Those who conceive this thought, we would remind that however immense and complicated may be the structure of things, and the actual conditions and facts which it involves, the general *principles* on which all things are constituted, are *exceedingly simple*; and therein consists the beauty and wisdom of the Divine creations. One atom of matter may indeed be considered as representing the Universe, and one moment of time truly represents all successive moments throughout all eternity. We pretend not to comprehend the Universe as an actual entity: no human thought has ever conceived, and no mathematical figures have ever represented one millionth part of its immensity. The mind of man, while in its present material encasement, cannot grasp all the things contained even in the *first sphere* of existence. Yet the mind *here* becomes acquainted with certain general principles, which it knows must continue for ever; and it is according to *these principles* that we have spoken.

We would, then, have man to feel the importance of his being, and the dignity of his nature. We would have him elevate his thoughts above the grossness of unnatural and evanescent things, and in his reverence for this material and spiritual immensity, endeavor to make all things harmonize with its laws. We would have him burst asunder the fetters of all trivial, unnatural and man-made creeds, and derive instruction from that Book whose author is God; whose leaves are systems of worlds, and whose lessons shall continue for ever and ever. When mankind in general, do this, then sectarian warfare shall cease, social animosities shall give place to harmony, and society will be organized and governed upon the same harmonious principles which are displayed throughout the UNIVERSE. W. F.

THE PHILOSOPHY OF CLOTHES.

WE shall not startle the world with the annunciation of a new truth when we say that all men are not alike. Physically, one is strong and another weak. One is erect while another is bowed down. We occasionally meet with a man whose body is developed to colossal proportions; and again, with one whose growth was arrested in early childhood, and who, after Nature had exhausted her power in efforts to unfold the animal economy, is left a mere pigmy at last.

There are a large number of dwarfs in the country, enough to form a respectable association. At a grand council, convened for grave and solemn deliberation on questions the most momentous, a committee was appointed to ascertain the exact dimensions of the most diminutive specimen of humanity. At the same meeting, a resolution was offered and adopted, requiring all men within a certain district to have their *coats* made after that measure. Subsequently, it was suggested that unsuitable materials might be used or improper persons employed in the manufacture. It was accordingly moved that *second-hand garments* be furnished by the Association, to all men in the district, which was accordingly agreed to. There were, however, several full grown men who objected to the resolution as contrary to the laws of Nature, arbitrary and oppressive, and who claimed the right to furnish their own coats. But the Association had decided to monopolize this branch of business, and these men were accordingly discharged from the establishment. * *

It is true, the foot of a Chinese maiden may correspond in size to the growth of early childhood, but a foot that has never been subject to any artificial restraint, cannot be so compressed as to occupy the same space without great violence and extreme pain.

At a recent convocation in the Celestial Empire, it was resolv-

ed that the standard of that country was right, and that all people should have shoes made after their measure. It was objected that this course would be unnatural, and that shoes should be large or small according to the size of the feet. But one arose and reading a passage from a sacred book, proceeded to prove that Nature was not the standard in the Celestial Empire; that if some persons have large feet the fault is theirs, and that it was the legitimate business of the meeting to determine the size of shoes, which was accordingly done.

This attempt to restrain, compress and distort nature that her developments might correspond to an artificial and arbitrary standard, was wrong. Nature claims a higher reverence. The wants of the individual man should be respected. Every one must be allowed to have garments made after *his own* measure. Inasmuch as feet were made before shoes, we strongly suspect that the shoe should be fitted to the foot, and not the foot to the shoe. We rest in this conclusion though the advocate of supernaturalism will hardly perceive the force of the argument.

In mental growth and spiritual development, men vary as widely as in their physical size and conformation. Indeed, intellectually the diversity is perhaps greater. Some minds are expanded, profound and god-like, others are contracted, superficial and groveling. One is qualified to stand on the great dome of the material Universe; to traverse the illimitable fields of Nature, or to penetrate like a fire spirit to the center of material elements and spiritual forces. Other minds there are, whose sphere of thought is earthly, and circumscribed by the lines and barriers which time, and custom, and prejudice have defined. Some mount upward as on eagle's wings into the pure air, and the unclouded sunlight, while others walk or crawl about in low, dark places, like beasts and creeping things. Thus there are minds in every stage of development, from the helpless infant intellect, up to the expanded soul, whose footprints are in the clouds, and whose transparent form and heaven irradiated brow find a place in the mansions of the spirit home.

The mind as well as the body must be clothed. Our theories, opinions and the various forms of thought, constitute the clothing of the mind. At the same time, it must be confessed that many articles in the mental wardrobe have been worn so long, that they are little better than filthy rags. He who labors to divest the mind of its old clothes, and to invest it with new and more beautiful forms of thought, is as much a benefactor as he who robs a beggar of his tattered garments, only that he may be arrayed in a shining vesture.

Well, every man must have a faith large or small; his views must be contracted or expanded, according to his own growth, and these must assume a variety of forms suited to the peculiarities of mental conformation in the individual. Thus the received forms of thought at any period, must necessarily correspond to the stage of intellectual development. The clothing of the mind must be fitted to the mind itself. It is not strange, therefore, that the dwarfed intellect cannot entertain the great thoughts of the unfolded spirit. The little soul would be as essentially lost under such circumstances, as the urchin of six years would be amid the immensity of his grand-father's coat. A small man may be better suited with small clothes. In such a case, it would be poor economy to provide large ones. But if there be one whose manly form requires a full pattern, it is his privilege to have it; or at least, it is a matter between him and his tailor, with which we have no concern. So a man may find a small faith sufficiently large for his accommodation. If so, there exists no good reason why he should have a large one. We would not urge upon the child in spiritual development, a faith that is suited to the full-grown man. Such a prodigality in the use of materials would be quite unnecessary, if not inexcusable. A narrow, bigoted spirit, no more requires an expanded generous faith, than a dwarf needs a giant's coat, or a ground mole a lion's skin. The clothing of the mind must vary in size and form so as to suit every degree of development; and we may as well determine the size of coats and shoes for other men, as to define the limits of faith and the sphere of thought for other minds.

It should be observed that the spiritual development does not always correspond to the growth of the body. A man may be a

giant physically, while the infant spirit is yet in its *small clothes*; by which I mean those forms of thought which are put on in the nursery, and are only fitted to the mind in its rudimentary state. We are acquainted with an Editor down East, who is corporeally a great man. A garment fitted to *our* person would be quite too small for so vast a body. We have no wish to subject our friend to the inconvenience of wearing our coat, though we suspect it would not pinch him worse than his faith would ourself.

Finally, we maintain that every man has a perfect right to select garments suited to his body and mind, and that clothes are not more valuable *because they have been worn a long time*.

S. B. B.

EPISTOLARY CORRESPONDENCE.

WE are constantly receiving from different parts of the country, and from individuals who are personal strangers to ourselves, communications expressing the deepest interest in the new developments, and particularly in the book of Mr. Davis, which has been the immediate occasion of present movements. It is exceedingly gratifying to learn that we have the sympathies of warm hearts and sound and unprejudiced minds, in our devotion to those principles which we hold so dear; and in the evidence that scores and hundreds are through the influence of these principles, being redeemed from a cold and distressing skepticism in respect to immortality, we do exceedingly rejoice. As a specimen of many communications which we have received, we present the following extract from one recently received from a young gentleman in Boston. We trust our unknown friend and brother will excuse the liberty we thus take with an epistle not intended for the public eye, when he reflects that, by a sympathetic transmission of the feelings it expresses, it may be the means of causing others more highly to appreciate the same truths in which he so greatly rejoices. The writer says:

"I am much attached to books—instructive books; and they alone constitute my companions, and my diversion, in the hours of respite from daily toil. I have the invaluable privilege of free access to an excellent library in the house where I live, and have made myself pretty well acquainted with the choicest of its treasures. Since I obtained the 'Revelations,' however, I have devoted to that, to the exclusion of other works, the chief portion of the time I have been able to employ in study. I have read and re-read that volume several times, and shall never abandon it even though I should get its contents 'by heart.' In comparison with the real value and importance of that work, I consider *all other* works as of trivial consequence and worth. Many theories of learned men and gigantic intellects on scientific subjects, which I in common with the world, had received as truth settled and indisputable, were rejected by my judgment as gross fallacies or fantasies, when the light of the 'Revelations' burst in upon my mind; and then it was that I inwardly exclaimed, hardly less joyfully than did the old philosopher, 'Eureka!' Of the revealments in that volume, I can say as enthusiastically and as truthfully as did GALL in reference to Phrenology: 'This, this is TRUTH, though at enmity with the philosophy [and the theology] of ages.' As you justly term them, the 'unspeakably sublime and consoling truths' of the 'Revelations,' have proved to my before doubt-distracted and bewildered mind, a solace and an assurance, with which I would not part for all the wealth of all the world. They have stripped the grave of its darkness and its gloom, and invested Death with charms in lieu of terrors. Yet, oh! how much would it enhance the gratification which these revealments afford me, if I could find around me even *one* congenial mind to share with me the joy, by *perceiving* and *appreciating* like my own, the glorious truths divulged in that precious volume!

"May blessing attend the steps of him, the favored instrument through whom these heart-cheering, mind-elevating, doubt-dispersing 'Revelations,' have been given to a world long shrouded with the loathsome pall of ignorance, credulity and error! May his life be prolonged to enable him to see harvested a rich crop from the seed sown through his agency! May

he live to witness the destined combat between newly-developed Truth and hoary-headed Error, and see the latter vanquished and for ever crushed.

J.H.D."

In answer to the brother's questions, we would say that Mr. DAVIS has not yet commenced his "Encyclopedia" of which he speaks in "Nature's Divine Revelations." His interior impressions will direct him when to commence that work, but how soon it will be brought before the public is not yet known. It will certainly be forth-coming, however, as soon as it is really needed, which possibly may not be under two or three years, or more.

W.F.

FAITH, HOPE AND CHARITY.

C. GARDINER GRAHAM & Co., 30 Ann-street, have placed under our eye some specimens of letter paper, ornamented with elegant devices engraved on steel, with appropriate sentiments accompanying each device. These represent Faith, Hope and Charity—a trinity of beautiful angels, whose mission is to give strength, encouragement and protection to man, amid the dim twilight of his spiritual being. This article is not intended as a criticism, but the offering from Mr. Graham suggests a theme on which we should delight to dwell. Lovely images pass before us, inspiring beautiful thoughts, and reviving "pleasant memories," and while we feel their influence, we will venture to speak a word of the gentle ministry of these sister spirits.

FAITH has an important mission to perform in the earth. Amid the cares and conflicts of the world, her presence is required. When earthly hopes are blighted—when adversity and affliction come upon us with fearful mien, and with sounds hollow and terrible as the voices of the night tempest;—when cares and sorrows are thick and dark as the wild waves—when the strong arm is weak and the heart is sick, and despair, the midnight of the soul, is over us; then, O then we invoke the presence and the ministration of FAITH.

The ideal of the artist is represented by a female form, her eyes heavenward as if seeking the companionship of invisible spirits in higher worlds. She is seated on a rock against which the billows of life's stormy sea roll in vain.

HOPE is loved and cherished by all who feel the influence of her ministry. She visits the home of childhood and the scenes of our youth, to encourage the young heart with the promise of many and happy days to come. If the present be dark, the future presents a more cheering aspect. To the mental vision the goddess appears in the distance, clothed with a radiant bow, and forms of life and beauty are bathed in rosy light. And there are sweet voices whose prophetic utterances in the soul, bid us look forward to brighter scenes and pleasures ever new.

Such is the ministry of HOPE. Her votaries are often disappointed, but she is the friend of man. She smiles when fortune frowns. She visits him in his hours of lonely meditation and silent prayer, prompting him to seek some higher good. Her presence renders the world beautiful and life desirable.

In the engraving before us the mission of Hope is represented by appropriate symbols. A female figure, invested with the charms of youth and beauty, is seen standing on a point of land which rises in the midst of a tumultuous ocean. She is leaning gracefully upon an anchor. Her brow is encircled with a wreath of flowers, and her eye is turned toward a ship that is wrestling with the angry elements, indicating the presence of HOPE in the most perilous circumstances, which is also expressed in the accompanying lines:

"To light thy path when other lights depart,
I send thee Hope—the Angel of the heart."

But CHARITY or Love, is even more beautiful than these, and her ministry is more spiritual and divine. She has no selfish end or aim, but is ever striving to introduce man to a better life, and to work out a higher destiny for the race. The vision of glory and happiness is for others. "CHARITY seeketh not her own." When those whom we have trusted with unshaken confidence, rudely sunder the most sacred ties, and we are left to lament the loss of faith, and the wreck of hopes destroyed and friendship gone; even then, CHARITY may visit us. When doubts and fears arise like grim specters, Faith may leave the

trembling mortal alone in the conflict. Even *Hope* may fail, for possibly there are beings so crushed and fallen as to be "without Hope in the world." They may not have strength to grasp her golden anchor. But "CHARITY never faileth." She comes invested with all the beauty of the upper world, and radiant with the smile of God, to make even the desolation beautiful. Thus, "the greatest of these is CHARITY." S. E. B.

SIGNS OF THE TIMES.

WE find the following article in the Genesee Evangelist, a Methodist paper, published at Rochester, in this State. There is more of truth in the quotation from the Westminister than the world at present is prepared to admit. The sooner the faith spoken of becomes extinct, the better for the cause of truth and the progress of humanity.

AN ALARMING DECAY OF RELIGIOUS FAITH.

IN the last number of the Westminister and Foreign Review, there is an article on the Natural History of the Creation, which contains among some questionable opinions, others which deserve the thoughtful consideration of all Christian men. We quote from it the following passage:

"We live in an age scarcely less remarkable for progress in the physical sciences, than for the decay of faith and hope. The conventional forms of religion continue, it is true, to be held in outward respect, but the spirit of them is gone; they even spread from day to day, but in the same manner as taste spreads for the architecture of the middle ages, and for old pieces of furniture in fashionable drawing rooms. There is evidence of a growing disposition among all classes to regard what are called the proprieties of life, or the habits of decent society; but none of growing belief. The stern Protestant spirit of reformation, and the non-conformist earnestness, which succeeded, have given place to the hollow maxims of expediency. Men do not now fight for their religious scruples, or struggle for the rights of conscience; they remain silent and conform. This is perhaps a melancholy characteristic of the present age, but it is an age of transition. Indifference, or skepticism, on the highest subjects of human contemplation, is not natural to man: the mind will not rest there. There are, after all, realities in human destiny, realities which will one day be felt, and the moral courage of the most gifted intellects among us will return with faith. The time will come when religion will be included in the circle of the sciences, or placed at their head. Already we are hastening to the discovery that the will of the Creator is recorded in his works, and if it be so, who shall say to what extent that will may be revealed to him, by whom the works of the Creator may be rightly studied."

HISTORICAL ROMANCE.

It is with great pleasure that we announce to our Readers; and the public generally, that we have made arrangements and shall commence in our next number, the publication of a series of Papers, entitled

"AUTOBIOGRAPHY OF AN OLD CHIMNEY:"

Imbodying the History of the City of New York, from its first settlement down to the close of the last Century; which is, in itself, a Library of Romance. By a singular train of circumstances, these valuable Papers have been placed in our hands; and the duty of preparing them for the Press has been intrusted to one eminently qualified for the task—combining the patient study of the Historian, and the indefatigable research of the Antiquary, with the idealized nature and great mental expansion of the true Poet. Such an enterprise should be met with a return as large and generous, as the public interest it imbodyes.

We shall, as far as possible, invest the UNIVERCŒLUM with attractions peculiar to itself, and no effort shall be wanting to render it acceptable to the cultivated intellect, the pure heart and the free spirit, among all classes and professions. S. E. B.

It is no narrow and sectarian platform on which we stand.

Poetry.

(Written for the Univercœlum and Spiritual Philosopher.)

Extracts from an Unpublished Poem.—No. 3.

A SKETCH OF WINTER IN 1675.

BY FANNY GREEN.

Now bleak December blasts swept over earth,
And howled among the shivering forest trees;
For hoary Winter, in his primal strength,
His rigid scepter lifted; and the hills
Turned pale in awe; and every current froze,
Like craven blood when some fell tyrant wakes.

Drear winter—social winter—brings to us
A zone of pleasures, and of dancing joys—
The fire-side season, now—but then, a time
Of terror and dismay, whose fury broke
O'er many a head unsheltered; for grim War—
The fell devourer—had gone forth unchained
Scenting the human blood that should pour out
Libations for his altar—treading down
The human bodies piled upon his track,
With demon exultation. Fire and sword—
Gathered their richest harvest. A wild cry
Broke on the silent night. The slumberer woke—
Awoke to perish in the circling flames;
Or, rushing madly through the wall of fire,
To fall on scalping-knife, and battle-axe;
Or, hardly better fate, to steal away
With nothing but his life—scarce worth its cost—
To the grim wilderness—sole shelter, then,
Where thousands wandered in the piercing cold,*
Without a home, or clothing, food, or fire—
Save when impoverished Casualty gave,
Or Charity divided her poor crust,
Giving the half to him who hungered more;
Then the fierce winds swept over battle-fields,
Probing the wounded, with a bitterer pang
Than instrument's most aggravating touch—
And froze the dying ere 'twas time to die.
The gasping soldier turned his glazing eye
Around in hopeless horror. One fierce thrill
Shot through his mangled limbs. The dying heart
Leaped in its parting anguish, and fell back
A dead and stony weight. The snow-gust swept
Upon his icy bosom—conscious then—
That wild glance, quick with the last agonies,
Took in, at once, all horror—then was fixed;
The rigid features quivered—and were still;
Then the light snow-wreath came and bound his brow;
And the kind Storm wrought over him a shroud.

The golden curls of youth—the hoary head—
The warrior strong—the young and gentle girl—
Were wrapped in Winter's rigid mantle folds—
And all congealed together.

In the wild,
Where her last foot-prints were not yet effaced
By the rude winds, a wandering mother sat,
Reclining on a snow-drift, with her babe
Bound by a frost-chain to her icy breast—
With round tears frozen on its little cheek—
She heard its last weak gasp, and strove to catch
The little warmth upon her cheek—and then—
With one wild throb of quick, maternal joy,
The Spirit burst forth from its severed chain;
And angels came, and bore their souls away
To the blest Land, where war might never come,
To waste—and make them desolate again.

* The winter of 1675 and 6 was, to the whites, the most distressing period of King Philip's war. The horrors of their condition are inconceivable. Philip had literally walked through the country by the light of its burning towns. Thousands of poor wretches were driven from their homes by fire; and they fled to the woods dying by hundreds, of their wounds, of cold, and of starvation.

(Written for the Universal and Spiritual Philosopher.)

THE WORLD AND ITS TRUE CREED.

BY N. BROWN.

* * * As whence the sun 'gins his reflexion,
shipwrecking storms, and direful thunders break;
So from that spring whence comfort seem'd to come,
Discomfort swells. * * * MACBETH.

My heart is sick, my soul is pained within,
To see this Babel-world so rent with strife;
To hear it's heartless shouts, its Babel din
As onward flow the feverish streams of Life;
There rush the worshipers of Gold and Pelf;
Here stand the human gods of Pride and Self.

Behold the struggle!—the mad selfish rush
For shining baubles, or a beggar's crust;
In vain, Divines, ye try the tides to hush,
Though hearts are dead, or bleeding in the dust;
There kneels the Nabob, drawling out a prayer,
Here dies the o'er-work'd victim in despair.

Like chaos-fragments, strewn upon lifes' sea,
And hastening onward to an uncared shore—
Whirling and crashing, ever as they flee—
Leaping and dashing, 'mid the storm-kings roar,
Is the mad world of Mind! Wreck'd is the world—
By Self and Sense to very Chaos hurl'd!

"Gold, give me gold! though dimm'd with orphan's tears!
Fame, give me fame! though bought with human gore!
Away with heart and soul! away with fears—
Gold, gold! though here's the grave—yet give me more!
Shut up the Book!—talk not of Brotherhood;
Man lives for Self, not for the Common Good!"

For untold ages thus the world hath gone—
By Self and Sense, in broken fragments riven—
Yet yearning still, for a Millennial dawn,
When this same world should be a type of Heaven;
Talk not of Heaven, or of a golden Age,
While social ills in ceaseless battles rage.

Ten thousand temple-domes in grandeur rise,
Where Priestdom learned, expounds the "word of Life,"
Where man is taught to live but for the skies,
And leave to Satan this mad world of strife;
There Sinai-flames assay the soul to awe,
Yet Creed is worshiped as the saving law!

The human mind, by threads of heav'nly wrath,
Has long been chained within a narrow sphere;
Like a poor blind man, groping for the path,
Yet fearing still that pit-falls open'd near—
Thus Man, alas!—choosing a moral night,
Lest REASON lead him from the Creed's dim light.

The world is rich—in musty lore and creeds—
In mysticism, and in temple show—
In spirit-chains—but poor in brother-deeds
To the great Brotherhood of man below;
The central Truth, designed the world to save
Is crush'd by Self to a dishonored grave!

* * * * *

But see! what means that golden Light,
In glorious beauty streaming!
Behold! its rays have pierced the night,
And on pure hearts are beaming;
Methinks I hear an angel-voice
Bidding these hearts, "Rejoice! rejoice!"

Though few as yet the light behold,
Or see it shine but dimly,
It shows a creed both new and old,
Though Self may smile so grimly;
A golden creed to man it shows,
That yet shall banish human woes!
That Creed is Love,
Born from above—

The burden of angel-tidings good;
From a heavenly Fount it flows—
In a central truth it glows—
The truth of endless BROTHERHOOD!

Miscellaneous Department.

Sketches of the Earth-Land--No. 3.

FROM THE DIARY OF A CLAIRE-VOYANTE.

THE SEAMSTRESS.

"MOTHER!" The syllables were uttered by a voice which had once been sweet and musical; but now it had a strange hollowness. "Mother!"—and at the repetition of the word the speaker, a young but fearfully emaciated girl, sprang upright in her miserable bed, with that hurried and impulsive energy which nervous excitement sometimes gives to the sick.

"What do you want, my child?" returned the widowed mother, slowly rising from the low seat, where she had been hovering over the few coals of fire—and, now, even these were dead. "Did you speak, Annie?" she continued, looking round, for an instant, with a vacant stare; for the combined influence of cold, hunger, and excessive labor, had quite overpowered her; and she had been asleep. But she was quickly roused. What mother is not, when a sick child calls her? She drew near, and gently bent over the couch of the sufferer. "Are you worse, Annie? What is the matter, my child?"

There was a convulsive movement, as if of suppressed sobbing; and then two bare arms, very thin and pale, but still fair, were locked around the widow's neck, with a force that was almost suffocating.

"Mother!" said the girl, with frightful energy, "I have been watching as you sat there at work for these two hours! I have been looking at you, and thinking, till a thick film gathered over my eyes; and a cold hand seemed tearing my very heart away! Oh, mother! you are cold, and hungry, and worn out with labor; and these poor little sick hands can't help you! But do take the money you are saving for the medicine, and get some bread, and some coal. Do, mother! do, if you love me! I die a thousand deaths in seeing you suffer so! Oh, you cannot think how I feel, lying here seeing you labor, and suffer so. Mother, will you take the money, and try to be comfortable a little while, that you may rest then—when that is gone—" She paused a moment. Her voice sunk into a low hollow whisper; but an expression of sweetness and calmness really angelic, overspread her features, as she added: "Then, mother, come here, and lie down beside me. I will put my arms around you, and lean my head upon your bosom; and let us die together! for surely death is not so bad as this long, long suffering."

A violent fit of coughing succeeded; and for a time it seemed as if every moment would terminate her misery. The widowed mother lifted the slight form of her child from the low couch; and wrapping the quilt about her, held her in her arms; and her low, loving words were the only palliative she could bring the sufferer; but they soothed as, perhaps, no cordial might—without them: and when she sick girl felt that her head was resting on her mother's bosom, she grew quiet, and slept. Oh, there is a deeper soothing in such a thought, than any but the orphan knows how to value!

Here, while the poor girl is sleeping, a few particulars may be related. Mrs. Morris, the mother of Annie, it was evident from her appearance and manners, had seen better days. Her husband had been a clerk in a large mercantile establishment in Philadelphia. For many years he supported his family handsomely; not only with the power of procuring them many advantages, but with some provision for "a rainy day." But during the heavy failures of 1829 he was not only deprived of his situation, but of all his accumulated earnings: and that too just as he had been received as a partner in the house he had so long served. In a day—in an hour—he was stripped of all! Being a stranger in the city, (for he had never formed many acquaintances, since the strictly economical habits of his family prevented their mingling in genteel society,) he had no friend's house wherein to seek refuge. This interesting family were just looking forward to the time when they might indulge in a more social mode of life, when this calamity fell upon them. Morris was a man of eminently tender and delicate affections

How did he feel, then, to see his furniture ejected from the house of an unfeeling and usurious landlord; and his tender wife, and five children—one of these a little babe—thrust out almost with force, and compelled to stand on the side-walk, weeping beneath the cold and pitiless eye of strangers, who gathered to the sale? There stood that delicate woman, with her daughter, a shrinking girl of fourteen, and all her little ones, several hours of a November day, so cold that it almost froze their tears; for they had nowhere to go, until a poor Irishwoman, who had formerly washed for Mrs. Morris, happened to go by.

"An' is this yourself, dear Misthress Morris?" said the warm-hearted creature, throwing her arms round the almost fainting one she addressed. "An' is it the like o' yr that has come to this? Sure ye's never looked on a single pain, but ye's took it away! Sure Biddy McCallar never'll forgit ye'r kindness! Come to my room, and rest ye, dear, a bit! Sure it's better than the cold bare side-walk; an' the very childers will bless ye; for much is the good ye've done them! God bless ye! Here, let me take little Tommy, poor crature! He's as blue as the skies of Arin, this minit! And so is Miss Annie, an' Louisa, an' Masther Bobby, an' Sammy. Come along wid ye, all! The little ones will be glad enough to sa ye all! An' if my poor room bees cowl'd, warm hearts will make it warmer!"

Mrs. Morris and Annie could reply only by renewed tears; while it was affecting to see the little children clinging around the generous creature, with that instinctive perception of goodness, for which all intelligent children are remarkable. And why does this discrimination become obtuse in the adult? Why, but because we have lost the image of truth in our own minds? Could we always keep the heart of a little child, we, like him, should recognize, with instinctive readiness, the good and the true—and truly, and naturally, would our spirits respond to each other.

But, to return. Mr. Morris coming up at the moment, it was arranged that the whole family should go to the poor Irishwoman's humble dwelling. There they remained, until, with the pittance which their furniture had brought, he had advanced a month's rents for a miserable room, surrounded only by the miserable.

The nature of the man could not bear up against all this. Mr. Morris, after long, and vainly, struggling to get employment, died of a hæmorrhage of the lungs in about a year from the time of his misfortune. The immediate cause of his death was the extreme exertion he had made, to labor harder than his strength would bear; for three months before his death, he had followed sawing wood; and at the saw-horse he ruptured a blood vessel, and fell down, and died.

This was a severe blow to Mrs. Morris; but this was not the last. One after another her little ones died of epidemic diseases, to which the change in their mode of living particularly subjected them. But Annie, her oldest child, was left; and in the society of this lovely daughter the widowed mother enjoyed much that might even be called happiness—hard as was their lot of privation and toil. Biddy was their untiring friend. By her assistance they procured plain sewing; which, though taken at very low prices, still supported them comfortably so long as they were well. But the widow's cup was not yet full. Her beloved child—her dear and only companion, was taken ill. Incessant and severe labor, together with the want of proper exercise and wholesome food, sapped the springs of her young life, inducing a pulmonary consumption. It was long before she yielded entirely to the disease. It was long before she would admit the dreadful thought that she should help her poor mother no more! Her last work was a piece of delicate embroidery, of which let her speak for herself.

"Mother," she said, on waking, "how long have I been asleep?"

"I hardly know, my child," replied Mrs. Morris, rousing herself; for cold and hunger had nearly reduced her to a torpid state; "I should think it might be an hour."

"Well, mother, I have been very happy in my dreams. I dreamed that Mrs. Williams had paid us for that dress I embroidered; and she put the money in my hand; and my hand

was full of silver—and I went and bought you some bread and coal; and you was comfortable and happy."

"Ah, my child!" sighed the widow, "I fear it will be a long time before that comes to pass."

"Do you think Mrs. Williams is hard-hearted, mother?"

"No, I do not feel at liberty to say that; but she is certainly very careless. She has never suffered herself, either from want or sickness; and she cannot feel for others."

"But, mother, there was a time when you had never suffered; but you were not careless, then. And you used to say very often, that if we did not live in a great house, and have fine carpets, and fine curtains, we could have one luxury—we could sometimes relieve the sufferings of our fellow creatures. Oh, mother! I have not forgotten the many walks I have taken with you, to this very Southwark! and how much pains you took to find out all about the sufferers—to get work for the well—and medicine, and good things, for the sick. I have thought of all these things a great deal since I have lain here, on this sick bed, so long, looking at you sitting there and working so hard for a shilling a day! But I know it must all be right; for God is good."

"Always remember that, my child: for it will sustain you in every trial. God is our Father. Whatever he sends upon us is for our good. He loves all his children; and though he may appear to withdraw his face for a time, he will never forsake them. But this talking will hurt you; and now I want you to compose yourself. Make an effort to do so now, Annie, for you know nothing helps me so much as to see you comfortable."

"But let me ask one thing more, mother? When do you think Mrs. Williams will come?"

"I cannot tell, my dear."

"When did she promise to come?"

"Oh, she has promised a great many times."

"Does she know how sick I am?"

"Yes, Biddy has been repeatedly, and told her."

"Oh, mother! She must be hard-hearted! But she does not know all!—She does not know that I am—dying—and you are freezing—and—starving—for the want of a few shillings!" The poor girl sprang forward; and, for some minutes she seemed in the very agonies of death! But by a strong effort she recovered herself, and said, "Mother, give me a piece of paper, and a pen."

"No, not now, my love."

"Yes, now, mother, now!"

There was a determined energy in her tones, which could not be resisted. Hardly knowing what she did, Mrs. Morris gave her the required articles.

"Now, mother, put a chair in behind my pillow. There, that will do: thank you!" With much effort the poor girl succeeded in tracing the following lines:

"Mrs Williams, I am dying. Mother has no coal—no bread. She is starving—freezing—Do pay us. ANNIE MORRIS."

"There, mother; send for good Biddy once more; and she will take this." The sufferer fell back on her pillow insensible. She remained so ill that Mrs. Morris did not attempt to lie down. She watched all that long, cold, February night, without one spark of fire; and with no light but that of the wintry moon shining through their uncurtained window. She watched thus by her dying child.

Here let me say, that, for the wo and suffering of scenes like this, the luxury and extravagance of the higher classes are mainly accountable. Upon the single principle of fashionable EMULATION, this can be explained. B. must keep a carriage, because A. does; and C. must dress as well as B.; and D. must have Brussels carpets, and damask curtains, because C. has them; and so on through the whole vocabulary; and that with very little regard to the inequality of weight in the several purses. This, it may easily be seen, tends to unjustifiable extravagance; hence, debt—hence, failures. In these cases the poor are always, comparatively, the greatest sufferers. The rich can take care of his creditors' percentage; but the poor man has none to support his rights; and while he is waiting for the tithes of his honest dues, he may starve to death. When the rich manufacturer fails, his poor operatives are they on whom the blow falls most heavily. Their wages may have run up to a considerable

amount; or they may have placed their money in their employer's hands for safe keeping; or their very loss of employment may be their loss of all. True is the proverb that "Great things will take care of themselves." Some favorable re-action of business may adjust the larger creditors; but the smaller ones are very apt to be forgotten. Surely a rich gem would give very little pleasure, if we thought that its price could save *one* human life—and the triumph of wearing the most exquisitely brodered robe would be quelled at once, if we only thought of the aching head, and the breaking heart, that bent over it! It is true that the misery here is so little that it is called nothing, in comparison with that of England, and yet the large cities exhibit a fearful amount of suffering. Several years since, I saw a report made by the society for the relief of industrious females of Philadelphia; and the details there given were very dreadful. The great demand for plain sewing had brought the prices for that kind of labor so very low, that, to escape from actual starvation was all that a mother with a family of little children could expect: even with the best health. And what becomes of the MIND, while the exertion of every energy is required merely to sustain the body? Could any brilliancy of attire—any luxury of life, be equal to that of doing good to one of these stricken widows, or weeping little ones? And the best way to do them good is to pay them fairly, generously, for their labor. What young lady possessed of one jot of feeling, could hesitate a moment between a plain garment, sufficiently, nobly paid for, and a brodered dress, the price of which was more than half extorted, at the expense of the quivering eyes, and straining nerves, and sinking heart of the laborer? Yet we know there are many who take advantage of the great competition in this department, and the necessity of the poor, to wring much away, giving but a morsel in return! I am confident that much of this is involuntary. I know that if our fashionable ladies would take this view of the subject, they would begin to remedy the difficulty by efficient and generous action. *Generous* action, did I say? It is but *JUSTICE*! For is not the "laborer worthy of his hire?" A fearful injustice, then, rests upon the soul of all such as "grind down the face of the poor" by withholding the just reward of his labor, in order to secure to themselves a little more fashion—a little more dashing—a little more display—than could otherwise be afforded! This is the most wanton of all oppression; the most cruel and wicked of all tyranny; and she who goes down into the grave, laden with such deeds, will have a fearful reckoning to meet!

But, to return. "Mamma," said Antoinette Williams, entering her mother's chamber, which was luxuriously furnished; "that Irish woman has come again, with the old story of the pay for that dress. By the way, mamma, did you know I'd torn it dreadfully? I think I must send it back to the girl, to darn."

"Do so, my love; and tell the woman that I really had forgotten it. I will call in a few days, certainly. I am quite engaged, now"—and she turned a new leaf in a fashionable novel, on which a tear fell, in reply to the well-pictured misery. "Go, my dear. This passage is very affecting; and shut the door; do, it is extremely cold."

"O, I forgot, mamma, I have a note for you."

"Bless you, my child! it may be infected!" screamed Mrs. Williams, seizing, and, at the same time, letting the note fall. "Did not Biddy say, the last time she called, that the girl was sick?"

"Yes, mamma."

"Call the woman up; but no, no; let John speak to her."

The bell was rung for John, who presently came; but in the meantime the note blew open, and lay in a perfectly legible position, and Miss Antoinette, not being permitted to touch, was down upon her knees reading it.

"John, do you know any thing about this sick girl?"

"No, ma'am."

"Did you go to see her when I told you?"

"No, ma'am. You remember you told me afterwards to go an' change Antoinette's veil; an' then I had to go to Mr. Winton's—and you said I might go some other time. An' I have had no other time since."

"Very well, John. Very true. It seems they have been

suffering—the girl is sick. Who could think that that little sum could be of much consequence—only about twelve dollars, you know, Antoinette."

"But, mamma, will you see the woman? That note on the floor looks very uncomfortable to me."

"I hardly know how to leave my author. He is particularly interesting just here. But I suppose I might as well attend to it now as any time," and she reluctantly closed the book. "Well, my good woman," she said, as Biddy was brought before her, "what is wanting now?"

"O, give me anything, anything that will buy a bit of bread, or a drop of milk! and let me hasten back! Sure it's no heart that's in ye or ye's *wouldn't* keep me waitin' so long, when the poor cratur's dying! an' if she is, who is it that murders her but they that houlds back her honest due!"

"Mercy, mercy! and what is it?" shrieked Mrs. Williams; for the lady's nerves were very delicate: and, moreover, her conscience had, for a moment, regained its voice. "What does the woman want me to do?"

"Go an' see that poor dying child—fair an' dilicate as yer own—an' if that doesn't make ye fael, nothing will."

"Mother, is the consumption catching?" interposed Miss Antoinette.

Mrs. Williams replied only by ordering the carriage; and taking Biddy in, they drove rapidly to the home of Mrs. Morris. But what did they find there? Apparently, two dead bodies, locked fast together. The slight mending of a broken pane had given away; and the driving storm had beaten upon them, until they were completely covered with snow. The very elements were kinder than men; for they were making a shroud for the departed. Mrs. Williams went into violent hysterics; and it required all of John's strength to hold her. The active Biddy disengaged Mrs. Morris from her dead daughter, and found her still alive. With much difficulty she was restored to consciousness and comparative health—for a season. Though Mrs. Williams often came to see her, and gave her work at liberal prices; yet the childless widow never looked upon her without shuddering. How could she forget? In the first place Mrs. Williams had obtained the work to be done at a cheaper rate than any other person would have done it for; and altogether cheaper than it could be afforded. In the next place, from mere carelessness, or from having other uses for her money, she never paid for it until the poor laborer's hand was cold in death, and that three long months after her last work was finished. The injured one could not forget: neither will RETRIBUTIVE JUSTICE forget, such things as these!

Poor Mrs. Morris survived only till the following Autumn. She died of a broken heart; and poor Biddy, and her affectionate little ones wept over her humble grave.

RURAL CORRESPONDENCE.

BEACHWOOD, Jan. 4, 1848.

DEAR MARY,—I have missed you from my side for the last two days more than I ever did before. The truth is I have been hurried through scenes of such exquisite beauty, and such thrilling interest, I have been nearly overwhelmed by the deep consciousness of enjoyment. I wanted you here to help me enjoy, not only to sympathise with me, but to relieve me of emotions that were really oppressive. And Beauty is so much your native element, you would have breathed so quietly, and so deeply, inhaling gratefully the fine essence that really intoxicated me. But I will try and *not murder* it by a description; and that is the most I expect.

Yesterday I had a fine sail from Newport to Providence. The day, as you will remember, was one of those deep, warm, sunny ones, of which we have had so many this season, love-tokens of Summer, the coquettish little gypsy, flung back from the balmy atmosphere of her own far-diverging orbit. Never were the lovely shores of our own beautiful Narragansett revealed in lovelier light. A girdle of mist seemed to rise from the farther extremity of the waters, deepening as it receded, until it floated away over the distant hills, a drapery of gossamer, with the softest shade of purple. From overhead flashed down the clear

intense sunshine, while the smooth bay, dimpled with smiles gave back the glance, a reply to love from a loving heart. I looked up into the deep serene blue, and I was reminded of what a dear friend said to me of you the other day—that in your exquisite love of the Beautiful, and the True, your spirit would soar away to bathe itself in the very breath of Heaven—and certainly I was inclined to follow your example notwithstanding my strong natural tendency to gravitation, for the upward view was most etherealizing.

Various species of aquatic birds were flying about, all animated with an overflowing spirit of gladness. The large snowy wings of the sea-gull were expanded, almost motionless above the deep; and he hovered in the air, with an expression of conscious stateliness, as if he felt himself the proprietor of all the wealth below. Numerous smaller birds, in flocks, were darting through the air, or curveting along on the foam-wreaths in our wake; and as they cut the intense light, there was a flash upon their white breasts, as if diamonds had been set there.

Being alone, and in musing mood, I went back into the historic romance of those beautiful shores; the council fires were rekindled; the primeval forests stood again in their old places; and the spirits of the mighty gathered beneath them. On yonder rock-bound isle sat the venerable Canonius, in all the dread majesty of old, presiding at the councils of a great and free people; and there, too, stood the noble, the generous Miantonomo, his bosom swelling with indignation, as he called upon his tribes, to arise in their early strength, and deliver themselves from the worst of foes, a faithless friend. Over the Swansey shore was the stream where sunk the royal Weetamoe, as she fled from her barbarous and unmanly pursuers; and, farther yet, was the way by which her severed and impaled head was carried forth to Taunton.

But the most hallowed spot was that where dwelt the kingly chief, the great Metacomet; and beautifully appropriate is the name we have given it, not indeed, to the destiny of the great King, or his departed tribes—but to the natural characteristics of the scene itself; for does not that gentle eminence round up from the waters, with a front fair and beautiful as the brow of Hope?

Permit me here an eye-glance at the true history; for facts though proverbially stubborn, and not always agreeable, are sometimes, to say the least, very convenient things.

Metacom, or Metacomet, better known as King Philip, was the son of Massasoit, sachem of the Wampanoags, a powerful tribe holding possession of a very large territory, extending laterally, from Bristol, Rhode Island, to Plymouth, Massachusetts. The young chief, with a deep insight which always marked his character, early perceived the real policy of the English, and the danger of permitting them to obtain a strong foot-hold in the country. Even when a boy his heart burned with indignation at what he felt to be the servile spirit of his people. But his father, who well earned the distinctive appellation of "The Good," was marked by those great qualities of benevolence, which are the elements of peace and brotherhood, and which endear and elevate the man, rather than those more shining attributes which tend to signalize and exalt the chief. During forty years he maintained an unbroken peace with his white neighbors, notwithstanding their aggressions, and that not because he was weak, or felt himself to be so, but from his great benevolence and generosity of heart. Had he been other than he was, the early colonies of Plymouth and Providence would have been extirpated. He gave his land with the large heart and open hand of a king. He pitied their poverty, and their numerical weakness, while he loved their intelligence, and admired their wisdom; so he nourished them with paternal care for nearly half a century; and with the magnanimity of a great chief, and the tenderness of a true father's heart, he forgave them many wrongs. Has not the white man a monument to preserve the memory of such a friend from the corrosive waters of oblivion?

As we drew near, a hundred scenes, connected with that spot, by incidents in the history of the Wampanoag, were recalled to mind. There sat the boy, Metacom, when the council fire of

the good Massasoit was kindled, listening to the talk of his father's chiefs, his young eagle eye perceiving the great Evil that was gathering in the skies of the distant Future, and burning already with the fires of patriotism, and of vengeance. There he sat again, invested with the sovereign power, planning his mighty Epic, and rehearsing within himself the scenes of his great Tragedy; and again holding private councils with the brave and true Anawan. And there, when the war was precipitated by his young men, he came alone, and wept such tears of gall as are wrung only from great souls, in their extreme agony. Again he stood there, rallying his tribes. Pointing to all the wide country, now fast passing into the hands of a usurping stranger; he called upon them to redeem their inheritance to rise in defense of their wives, their little ones, and their Father's Graves. Again he came there, a king without followers, a companionless, childless, hunted outcast, with no bosom to lean upon, no heart to confide in, no bread to nourish, no home to shelter him; and reminded by the hallowed scenes of his domestic love, of the worse than death—the Slavery of his wife and son; all the energies of his mighty soul were wrought into one intense and burning plan of vengeance, which made his simple name a terror, such as then the wide earth knew not. Surprised in his meditations, he dashed down the almost perpendicular granite, with a god-like fearlessness which made his pale pursuers tremble, and turn back in fear. But peace to these hallowed memories. They are rising so fast I must repress them, for I have already trespassed, I fear, upon Uncle Sammy's full half ounce. Sometime we will go over these fine old places together; and now, *ma chere amie*, adieu.

FANNY.

CHLOROFORM.

In the last number of the American Journal of the Medical Sciences, we find, besides the usual quarterly supply, which had been gathered, or contributed from all the nations of the earth, a long summary under the caption of Anæsthetic Agents, showing forth all that has been satisfactorily established, in regard to the vapors of ether and chloroform, considered as remedies for procuring insensibility to pain. From these authorities we gather that Chloroform is not, as has been supposed, a new substance. It was discovered many years ago by Soubeiran in France, Liebig in Germany, and Guthrie in the United States. It was early recommended and used, as an agreeable soothing diffusible stimulant, grateful and harmless, even to little children. It appears that chloroform has been already used in all cases, both medical and surgical, in which ether is the established remedy. It is by some thought to procure effects identical with those of ether, over which, however, it has some decided advantages, in producing no cough, no unnatural excitement, and none of the unpleasant after effects of that substance. It is a fact with which all may not be acquainted, that ether, chloroform, and exhilarating gas, were FIRST USED IN THE UNITED STATES.

* * *

Love will secure to all their rights. It will equalize labor and the gifts of Providence.

RELIGIOUS NOTICE.—There will be public religious exercises in the Church of the Independent Christian Society, Fourth street, between Avenues B and C, next Sunday Afternoon and Evening. The Editor of this paper will occupy the desk in the Afternoon, and Bro. FISHBOUGH, also of the UNIVERCÆLUM, in the Evening.

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